

way 5 and, having seen me, rushed
 upon me₅
 (rearing) ;* as a carpenter^a whose l>aek
 aches (with
 stooping stands erect from his work).

19. By this recitation may we,
 becoming pos-
 sessed of IOTEA, and strong with
 mnltipEed progeny[^]
 overcome our foes .in battle ; and may
 MIEA[^]
 YABU&A, ADITI, ocean, earth, and
 heaven₃ "be
 gracious to us? in this (request).

AMTYAKA XVI.

StfSTA I. (CYL)

The *Ri&hi* Is EJTSAJ or it may be TEITA : the Hymn
 is addressed
 to the TISWABETAS : the metre is *Jagati*[^] except
 la the **last**
 verse, in which it is *Truhfwlji*.

1. "We inToke₃ for our preservation, IHBEA₅ MZCRA,
 varga XXIT;-

YARUNA[^] AGNI[^] the might of the
 MAEUTS? and
 ABITI. May they? who are bountifolj and
 "bestowers
 of dwellings[^] extricate us from all sin₃ as
 a chariot
 from a defile.

2. Sons of ADXEI, come, »with all (your hosts), to
 battle. Be₅ to us, the cause of happiness in
 combats;

^a The meaning of the comparison is not Tery
 clear₃ and is
 only rendered intelligible by the additions of the
commentary.

The wolf₃ like the carpenter, was
urdhwdbhimu&fa (standing
 in presence erect). The passage admits of a
totally different
 rendering, by interpreting **vriJea**, the moon₃ and
unitizig **md** **salrit**[^]

me once^ into ***mdsakrit***, month-maker. He, the
moon? it is said^
haTing contemplated the constellations going
along the path of
the sky, became mmted with one of them; paying^
therefore, mo
attention to" ***Trita*** in the well.